

THE

לפרש

SHEKEL



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Field Marshall Edmund Allenby's Official Entry into Jerusalem

DECEMBER 11, 1917

OUR ORGANIZATION

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The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

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Table of Contents

President's Message	
by Moe Weinschel.....	2
Treasurer & Editor's Page.....	3
The Aleph Beth Page	
by Edward Janis.....	4
Allenby's Triumph	
by Meir Ronnen.....	5
The End of the House of Herzl	
by Joseph Nedava.....	10
Tigranes V	
by Peter S. Horvitz.....	16
Harry "Coon" Rosen	
by Peter S. Horvitz.....	18
The Birmingham Hebrew Social Club Penny	
by Edward Schuman.....	20
Caesarea	
by M. Pearlman & Y. Yanni.....	21
Salomon Heine	
by Joseph Jacobs.....	24
Ozet Notes of Birobidzhan	
by C.E. Meyer Jr.....	25
Shalom Aleichem	
by Abraham Goldberg.....	28
The Thick Shekels	
by David Hendin.....	32
Otto Mears	
by Edward Schuman.....	34
Joseph Ritter Von Wertheimer	
by Morton M. Berman.....	36
A Brief Visit to Jordan	
by Gabe Levenson.....	37
Fighter from Whitechapel	
by H.U. Ribalow.....	40
Israel Patterns of 1958	
by Peter S. Horvitz.....	42
A.I.N.A. Club Bulletin	
by Donna J. Sims.....	45
A.I.N.A. Membership Application.....	47

The President's Message *by Moe Weinschel*



Dear Members:

We attended the FUN Convention in Orlando, Jan 4th to 8th, where with Florence and Ed Schuman, we manned the AINA & IGCNC table. We gave out 300 back-issue SHEKEL's and signed up several new members and even collected dues from some regular members who passed the table. Afterwards, we visited in South Florida, and missed the "blizzard" in New York.

I can report a more positive feeling about our Hobby and I think it bodes well for the immediate future. From my view I feel that the emphasis has to be in collectors and increasing AINA membership and interest in Numismatics. As an AINA member, you should try to get friends and relatives interested. If you need extra copies of the SHEKEL, please ask and we will be pleased to provide them with membership applications

A Director's meeting is scheduled for the end of March. If there is anything any member would like to suggest or offer, please contact me or any AINA Director.

The Jerusalem 3000 Year Israel Study Tour flyer is enclosed with this issue. We already have a dozen reservations for the tour. Please be advised that we will limit the Tour to one bus. In addition, the Tower Air upgrades are very limited in number and are taken up very quickly. If you are planning to request an upgrade, please send your reservations in A.S.A.P. Even though the Tour is scheduled for Nov. 7th, it is not too soon to make your reservations.

There is an article "A Brief Trip To Jordan" by Gabe Levensen in this issue which describes his Jordan trip. The same Jordan option is available to those who attend our tour. We hope to include you on our tour.

Shalom

Moe

NEW ISSUES SPECIAL NOTICE

DUE TO THE DISPARITY BETWEEN MAILINGS OF NEW ISSUES FROM IGCNC AND AINA, WE WISH TO ADVISE OUR MEMBERS THAT YOUR ORDERS ARE ACCEPTABLE ON IGCNC FORMS. COST IS EXACTLY THE SAME - DELIVERY WILL BE FASTER.

SEND ORDERS TO.

AINA NEW ISSUES DEPT., P O BOX 836, BAYSIDE, NY 11364.
TELEPHONE 718 224-9393. CREDIT CARD ORDERS ARE NOW OK FOR THESE NEW ISSUES. PAYMENT OF DUES WILL BE ACCEPTABLE IF ACCOMPANIED BY AN ORDER

From the Treasurer Florence Schuman

Dear members:

AINA officers are all volunteers, who have contributed their time, in many cases, since the organization was started in 1967.

Every member of AINA is very precious to us. I have always thought those who belonged to AINA were special people.

Your reaction to my message included with the 1996 dues notices have been terrific. Both regular and life member have made contributions which has eased our financial situation.

The illustrated medal of the Israel Government Coins and Medals is intended to be presented to those deserving special gratitude. We only wish it could be presented to everyone who came to our aid..

To those who have renewed their membership dues, and to those who have been able to include a contribution, we just want to say Thank You, Thank You, Thank You..



From the Editor Edward Schuman



Dear members:

This issue is the 150th consecutive publication of the SHEKEL. It certainly is an event to be noted.

I am now in the 10th year of my second tour as SHEKEL editor. It is getting harder and harder to assemble material for 48 pages. True, with desk top publishing in our home, we can accomplish ourselves work that required typographers with linotype and running back and forth for corrections and insertions. However, I am not getting younger and it seems the deadlines come around much faster. Help is certainly needed in the way of articles, or material suitable for articles, that can be researched and published.

Dr. Gary Laroff will soon complete the Israel Coin & Medal updates. To our friends, Ed Janis, Peter Horvitz, David Hendin, Donna Sims, Shmuel Aviezer, and our occasional contributor, you have my thanks and gratitude for your support which helped make the task a little easier. Happy reading!

The ALEPH BETH Page

...Dedicated to the Beginner

by *Edward Janis*



Q. In looking at my trade coin collection of the Agora series that started in 1960, I note that the one agora coin has scalloped edges whereas the balance of the series, the 5, 10, 25 agorot and the half and one lira are round. I can find no explanation or reason. Can you explain this difference? W.J., Norfolk, VA

A. Good question. I could not find any positive explanations in my library but I have an opinion based on the examination of my Haffner. I have all the editions of "Israel's Money and Medals", but I am quoting from the 2nd edition of 1976. On Page TC3 "According to the Bank of Israel, over 80% of Prutas have been withdrawn and destroyed. The only Pruta seen in circulation in 1975 is the 10 Pruta 5712, scalloped edge, with a value of 1 Agora." Further, on the same page. "The Israel Government changed the division of the Israel Pound (Lira) from 1000 Pruta to the Pound to 100 Agora to the Pound on January 1, 1960.

From the foregoing, it appears to me that the banks were releasing the scalloped 10 Pruta pieces so that, without any high calculations necessary, the exchange and acceptance of a larger and a smaller scalloped aluminum coin both having the same value was practical. The 5 Prutot pieces had a diameter of 20 mm. The one Agora piece, although scalloped had a diameter of the same 20 mm. If the Agora had round sides there would have been utter confusion in the coin vending machines, bus fare boxes etc., even though the new lighter aluminum coin was worth twice as much as the old 5 Prutot bronze coin.

Q. This weekend at the large White Plains show, I bought a 1979 Hanukka Coin with a lamp from Egypt. The dealer said it was struck at the Swiss mint in Berne. When I examined it at home, I saw a Jerusalem mint Star of David on the reverse. Do I have an unlisted rarity? H.L., Port Chester, NY

A. No. All the BU's on this, and other Israel coins that are minted in foreign mints, now use the Mogen Dovid. This indicates that the coin belongs to a non-circulating mintage; Hanukka, Independence Day, Pidyon Haben, Special Issues etc., and was sold as a BU and not a Proof issue. What a far cry from the pride we felt when the Star of David was a Jerusalem mintmark.

ALLENBY'S TRIUMPH by Meir Ronnen

The outbreak of war in 1914 soon divided the Jewish community of Palestine. Most were for observing strict neutrality. Others enlisted in the Turkish army. One such Turkish officer was Moshe Shertok, later Sharett, Israel's first foreign minister and later prime minister. A substantial number of Austrian and German Jewish officers and non-commissioned officers were also attached to the Turkish forces.

Nevertheless, the Turks began to view the Jewish community with deep suspicion. One of their first acts was to close down the Bezalel School in Jerusalem, while exiling some of its teachers. The Bezalel founder-director Professor Boris Schatz was exiled with his family to Damascus.

The center of Jewish underground resistance to the Turks was in Zichron Ya'acov, at the home of agronomist Aaron Aaronsohn and his sister Sarah. The Aaronsohns conducted an active intelligence operation which supplied key information to the British, some of it through emissaries picked up by a British submarine. Sarah was eventually arrested by the Turks and tortured in her home for four days before committing suicide with a pistol concealed in her bathroom. Her brother was killed in the crash of a British aircraft in the English Channel in 1919.

Aaronsohn had once been a faithful Turkish agricultural official. His distrust of the Turks deepened after reports of the Turkish massacres of Armenians. Like pioneer labor movement figures David Ben-Gurion and Izhak Ben-Zvi, he soon came to realize that the best interests of the Yishuv lay in a British occupation.

The first Jewish formation to help fight the Turks was the Zion Mule Corps founded by Russian-Jewish war hero Joseph Trumpeldor, which aroused the admiration of all on the fire-swept slopes of Gallipoli in 1915 - 1916, carrying ammunition and water and rescuing members of the dismounted Australian Light Horse and other British wounded. It was their sterling performance under fire that strengthened the Jewish demand for an all-Jewish fighting formation of the British Army, a demand led by Vladimir Jabotinsky in Britain. The illustrated medal was issued by the Bezalel School in 1919 and presented to those who volunteered.

Three Royal Fusilier battalions were raised, one from those Zion Mule Corps. veterans and Jewish Palestinians; a second from British volunteers; and a third from American and Canadian volunteers. Both Ben-Gurion, later Israel's first prime minister, and Ben-Zvi, later Israel's second president, enlisted in the British Army and were sent to the U.S. as recruiting sergeants for



the Jewish Legion. One of their enlistees was Gershon Agronsky, who went on to become the founder of the Jerusalem Post (from where this article was printed) and mayor of Jerusalem from 1955 to 1959.

Four hundred years of Turkish rule in Jerusalem came to an end on December 9, 1917, when two cigarette-hungry British sergeants found themselves accepting the surrender of the city from a motley delegation of Turks and Arabs and one small Jewish boy. Also brought to an end was a period of remarkable amity between Arabs and Jews in the city.

There was no battle for Jerusalem. The British had announced their arrival with some modest shelling of the outskirts. The Turkish forces had slipped away. The fate of Jerusalem had been settled a month earlier, when General Edmund Allenby's forces took Beersheba and then Gaza.

The small Jewish boy was 15 year old Menache Eliachar, who later established the first Chamber of Commerce in Jerusalem. On the morning of December 9, with an illegal pistol in his pocket, he encountered the mayor of Jerusalem, Salim Effendiel-Husseini, a staunch friend of his father's, leading a group of Arabs and Turkish police officers carrying a white flag. Among them was his son, the young Amin el-Husseini.

In 1917 the trivial population of Jerusalem was starving and ravaged by smallpox. Husseini and Eliachar's father together had earlier slipped out of the city to buy wheat from the Beduin. Husseini invited young Menache to join them in what he promised would be a historic occasion.

The group encountered the two British sergeants on a rocky hill near what is now the city's central bus station (a small monument dedicated to the fallen of Allenby's army is nearby). The sergeants were less interested in the ceremony than with cadging a light. They hadn't had a cigarette in 10 days. The expressions on their faces as they lit up a Players cigarette made up Menache's mind for himself. He would go into the tobacco business. (Eliachar later acquired the agency of a leading tobacco firm.)

Allenby soon made his famous entry into the Old City, via the Jaffa Gate, on foot, as a mark of respect to this historic city. But this story really begins with Allenby's getting sacked as commander of the Third Army after the Battle of Arras in April 1917.

Edmund Henry Hynman Allenby (1861-1936) was commissioned into the Dragoons in 1882 and served in the Bechuanaland expedition (1884-1885) and the Boer War (1899-1902). By 1902 he commanded the 5th Lancers and in 1914 took the first cavalry division to France. At the outbreak of war, all of the senior commanders of the British Expeditionary Force in France, were former cavalry officers dreaming of the breakthrough that would result in their horsemen streaming into open country behind the German lines. But sadly, it was not to be.

Allenby, a tough, skilled and terrible-tempered officer known as "The Bull," became commander of the 5th Corps and then of the Third Army, which was prominently involved in the Battle of Arras in April 1917, culminating in the capture of Vimy Ridge. But Allenby's unorthodox methods were not appreciated by his commander-in-chief, Douglas Haig. When, after Vimy Ridge, Allenby kept on throwing in troops at enormous cost for no practical gain, his three divisional subordinates took the unprecedented step of writing Haig in protest. Haig had Allenby transferred to Egypt, where he was put in command of what was known as the Egyptian Expeditionary Force.

Allenby's task was not only to keep the Turkish forces out of Sinai and remove for good the threat to the Suez Canal. If possible his "sideshow" was meant to take Palestine and rattle the Turks out of the war, the original intention of the failed Dardanelles campaign and two previous British attacks on Gaza, made in March and April. These had cost British and Australian forces 11,500 casualties. The Australian Light Horse units actually succeeded in cutting off the German and Turkish forces in Gaza, by attacking from their flank and rear, but owing to poor communications, were ordered back.

The Turks in Palestine were directed by German and Austrian officers. Ironically, Allenby's opposite number was General Erich von Falkenhayn, who had also been transferred from the western front after failing to take Verdun from French forces under Petain.

Allenby was at last given an open-country task where his skills as a cavalryman could be fully used. He demanded a huge force and got help from Prime Minister David Lloyd George. Allenby received seven infantry divisions and three divisions of the Desert Mounted Corps. under Lieutenant General Harry Chauvel. These comprised chiefly Anzac Light Horse dragoons mounted on 40,000 horses, some 17,000 saber-carrying British cavalry and units of the Imperial Camel Corps.

Allenby's army outnumbered the Turks (stiffened by only three German battalions) two to one; and their cavalry eight to one. The British also enjoyed air superiority. Allenby's biggest headache was water and horsefeed; his forces required an incredible 400,000 gallons of water a day, most of it brought across Sinai.

It was late in October 1917, when Allenby launched the third battle of Gaza. The thrust at Gaza was a feint: the main thrust was a surprise attack on Beersheba, with its vital wells. The plan allowed only one day for the capture of Beersheba because of the difficulty in getting sufficient water and ammunition supplies across the desert.

The Turks, not expecting an attack out of the roadless desert, had left only two reserve divisions in and around the town, supported by a mountain division, all under the command of Ismat Bey. The British infantry attacked at dawn and after a tough fight cut off Beersheba from the west. The Australian mounted divisions took Tel Sheva. The Australian Light Horse then threw out a screen to the east and

north to prevent help arriving from the Hebron area. But the Turks were firing over open ground and the infantry attacks on Beersheba soon bogged down. Time was running out. Late in the afternoon General Chauvel decided to order two brigades of Australian Light Horse to move up and charge the fortified Turkish positions.. It was an unprecedented step. The Australian Light Horse were not cavalry. They were elite volunteer infantry units trained to fight dismounted, distinguished by the emu feather sewn into the puggaree of their slouch hats.'They had neither lances nor sabers. They were armed with a .303 Enfield bolt-action rifle, leather bandoleers holding clips of five rounds and a bayonet in a scabbard worn over the back of their left hip. Many of their mounts were "brumbies," horses born in the wilds of the Australian outback. The Light Horse, like the Boer forces, was designed to carry men swiftly into action, but not to charge or fight on horseback.

Nevertheless, ordered to charge, the Anzac forces were nothing loath. They simply drew their bayonets, waved them like swords and cantered across six kilometers of open plain, charging the last kilometer into the outskirts, leaping over the astounded Turkish defenders and engaging them in hand-to-hand fighting. The Turks soon surrendered.

The charge and the fight had cost the gallant Australians only 31 killed and 36 wounded, the least costly of any of their actions to date.

The bronze 1918 medal has an Australian cavalryman's bust left. "Honor to the A.I.F." (Australian Invasionary Force). The reverse "EVD" at the top, "Anzac Day 1918" at the bottom. In the center, olive branch and scroll inscribed "Gallipoli/France/Palestine."

Allenby found little water in Beersheba -there wasn't enough to water the Australians' horses - but he threatened Falkenhayn's flank now and promptly developed the Gaza feint into a full-scale attack. Afraid of a double front, Falkenhayn disengaged without a fight and retreated up the coast, most of his troops bypassing Jerusalem. He finally made a stand at Megiddo, where he was decisively defeated by Allenby in September 1918. The Turks retreated through Galilee pursued by the Light Horse and the Jewish Legion and a Royal Fusilier brigade formed of three battalions of Jewish volunteers from Palestine, England and America.

Allenby's cavalry soon took Aleppo and Damascus, bringing about the capitulation of Turkey. Allenby's attacks had been made at a cost of less than 20,000 Allied casualties, less than the Turkish ones, less than Allied losses at Gallipoli and far less than the horrendous numbers of men lost in earlier futile campaigns in France.



He was soon hailed as a military genius and made a viscount. He was appointed High Commissioner for Egypt between 1919 and 1925. He died in London in 1936 and his ashes were interred in Westminster Abbey.

Allenby established the first military government in Jerusalem. His governor was a civil servant from Cairo, Ronald Storrs, but nearly all of the staff were army officers who did not believe in the Balfour Declaration. Matters did not improve until Sir Herbert Samuel, a former cabinet minister, was appointed High Commissioner for newly mandated (by the League of Nations) Palestine.

In the early 1920s Samuel appointed a number of British Zionists to top executive posts. Herbert Samuel later made a grave mistake: in a placatory gesture when he appointed nationalist fire-brand Haj Amin el-Husseini as mufti of Jerusalem. If the name sound familiar, this is the same Amin who, as a youngster, had accompanied Menache Eliachar to the historic encounter with the two British sergeants.

The pathologically murderous Haj Amin, who masterminded the killings of Arabs as well as Jews, was later to foment the anti-British, anti-Zionist riots of 1936-1939. He then escaped to Iraq and then to Germany, where he became a confidant of an admiring Hitler and raised a Moslem-Bosnian force to fight alongside the Waffen-SS.

The tough Australians played a key role in the war against the Turks (they also fought and suffered grievously in France). They were an instant hit with the Jewish population of Palestine, who admired both their prowess, physique and their free-and-easy ways, not to mention their generosity to children. Some local terms found their way into Australian slang, like *shicker* for 'drunk', from the Yiddish-Hebrew word. *Cobber*, the classic Strine term for mate, now out of use, is allegedly a corruption of *haver*. Australians of the 5th, 6th, 7th and 9th divisions of the volunteer Australian Imperial Force were also in Palestine.

General Allenby's decision to enter Jerusalem on foot, as a pilgrim was reenacted 75 years later by his nephew on December 9, 1992. The third viscount Michael Jeffrey Allenby, followed his uncle's path, walking through the Jaffa Gate.

The editor has made numerous inquiries for a medal of Allenby in England without success. Should any reader know of one, please advise, so it can be published.

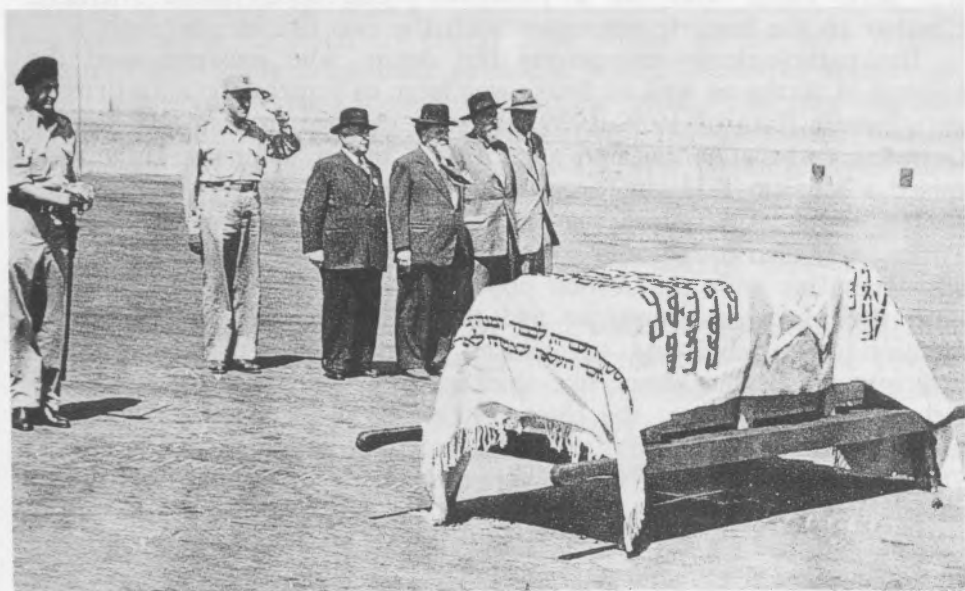
The photo of a rare "Conquest of Jerusalem 1917" medal was found in an old Israeli auction catalog.



The End of the House of Herzl by Joseph Nedava

A few minutes before dawn on August 14, 1949, the remains of Dr. Theodor Herzl, and of his father and mother, were exhumed from the family vault in the Doebling cemetery in Vienna. They were to be transferred to Israel in accordance with Dr. Herzl's testament and the specific instructions of the Israel government.

Gathered around the grave, some thirty to forty people at most, we were overcome by a strange, almost mysterious feeling. We were witnessing the fulfillment of the last wish of the leader. Even Moses had been barred from entering the Promised Land, not only during his life, but also after his death. In this respect Providence had favored Herzl more than the first great liberator.



The coffin containing Herzl's remains, flown from Vienna, rests on Israel soil (August, 1949).

Standing before the open grave of the Herzls, I was struck by the depth of this family's tragedy. There was not a single direct descendant of the Zionist leader. I looked around me to find even a distant cousin through marriage, but could discover none. The extinction of the house of Herzl was complete.

That evening I met Dr. Isidor Schalit, Herzl's first secretary. Then eighty-one, Dr. Schalit was one of the last surviving delegates to the First Zionist Congress. We drank coffee at the very same cafe which Herzl used to frequent in his youth. Dr. Schalit told me about Herzl's funeral on July 4, 1904.

It was a very hot day, yet thousands of people, Jews and non-Jews alike, paid their last tribute to the Zionist leader.

Herzl had requested a "proletarian" funeral and forbade his friends and followers to eulogize him or to strew flowers upon his coffin. Hundreds crowded around the grave, mostly relations and intimate friends. His mother stood erect and dignified without shedding a tear. Herzl's wife, on the other hand, sobbed continuously. His children stood there too, bewildered; the eldest, Pauline, was fourteen and her younger sister, Trude, was eleven. The son, Hans, who only a few weeks before had celebrated his Bar Mitzvah, intoned the Kaddish.

David Wolffsohn, Herzl's dearest friend and successor to the presidency of the Zionist Organization, took the oath of loyalty, and asked Hans to repeat the words: "If I forget thee, O Jerusalem, let my right hand forget her cunning.." Hans's oath would echo in his ears until his last day on earth, Dr. Schalit told me.

I had not seen Dr. Schalit more alert and vigorous than during the telling of this story. When I asked Dr. Schalit why the remains of the children had not been transferred with those of their father, his face grew tense, as if he meant to scold me for trying to uncover a hidden secret. The fact is that the Zionist leadership seems to have done its best over the last fifty years to envelop the tragedy of the Herzl family in a veil of mystery. Any mention of the human aspect of the Herzl story was considered taboo.

Herzl was known to the world at large as the great Zionist leader, and as a noted journalist and playwright, but nobody seemed to know much about Herzl the husband and the father. Even his most intimate friends shunned discussion of his private life. There may have been some justification for maintaining this silence out of consideration for members of Herzl's family, but today not a single member of that family is alive, so there is no question of hurting the feelings of any of them.

Theodor Herzl and his wife, Julie Naschauer, never got along very well together. They were temperamentally unsuited to one another from the very beginning. She was lighthearted, if not frivolous. She wished to enjoy life and was skeptical about Herzl's great mission - for any sensible person could see that it was an unattainable dream. She was all for the "now" of life, definitely refusing to associate herself with anything that depended on the future, however bright its promise.

She fell in love with Herzl precisely because of this enticing "now." This handsome young man with the dreamy eyes was adored by many a young girl in Vienna. He was a rising star of the Austrian theater and newspaper world. Life could be wonderfully exciting with a man like this.

Herzl, on the other hand, was an idealist by nature. Even when he was struggling for success on the Viennese literary scene, he felt an inner restlessness which would ultimately result in his vision of the Jewish State. He was increasingly inclined to sacrifice the ephemeral benefits of success for a soul-satisfying cause.

Herzl married Julie in 1889. The final years of their marriage ran smoothly enough, if not entirely harmoniously. The three children born to them in quick succession helped to bridge the gap between the couple. Herzl was a very sentimental father, and some of his finest essays centered on the children's room. But when Zionism entered his life, his relationship with his wife deteriorated, and there was almost an open rift between them.

It was often said that Julie was bitterly antagonistic to Zionism and hated everything that it stood for. Actually, she was opposed to Zionism in the same way that she regretted any idea that was "not feasible." Moreover, after Herzl published *The Jewish State* in 1896,



he plunged into political activities, leaving very little time for Julie. He was often away on lengthy visits to various European capitals.

"These Zionists," she used to complain, "robbed me of my husband." She was also jealous of the women he met at the various conferences and during his calls at the courts of the mighty. She did not care to attend the Zionist Congresses, and absented herself from Zionist society. Julie also could not get along with her mother-in-law. The feeling of dislike was mutual. Here again was a vast difference in temperament. Herzl's mother was majestic, strongwilled and domineering. Julie was overtender, pampered to a point of weakness, and later tended to be hysterical. They clashed on many occasions, and Herzl was often torn between two loyalties. However, he nearly always sided with his mother, whom he adored.

He would undertake nothing of importance before consulting her. On returning from his meetings with the great personages of the day he always rushed first to his parents. Julie found that somebody else "owned" her husband.

Then there was the question of finances, although it is doubtful how much Julie knew about their monetary situation before Herzl's death. He received a salary from the *Neue Freie Presse*. Yet this could hardly have sufficed even for the bare minimum of his expenses in connection with the Zionist movement.

The fact is that, in pursuing his Zionist work, Herzl spent his wife's dowry (the Naschauers were quite wealthy); indeed, this later proved most detrimental to the welfare of his children. He sustained

the Zionist organ, *Die Welt*, the managing editor of which was Julie's brother, Paul. When Paul died at an early age in 1900, the Naschauers referred to him as "the first victim of Zionism."

Herzl's father, Jacob, supported him steadfastly until his death in 1902. Herzl never forgot that it was his father who had lovingly copied the final draft of *The Jewish State*, and that the old man had always been a fervent believer in his ideas. On his account, too, Julie often clashed with him. She was tired of his stories about the devotion of his parents.

Julie's fate was sealed with the death of Herzl. She was helpless and lonely, and even lost the inner strength to fight for her rights. The last vestige of self-confidence disappeared. The wave of grief which swept over Jewry meant little to her; her personal loss was irretrievable, and no condolences could comfort her.

Herzl's last testament was a blow. It was a strange document where she was concerned. Julie was ignored almost entirely, as if she had meant nothing to Herzl. He apparently didn't think her fit to bring up their children, for he removed them from her care by appointing guardians. Pauline was to stay with Herzl's close friend, Johann Kremenetsky, the industrialist; Hans was to be sent to England to live under the guardianship of another personal friend, the English Zionist Joseph Cowen; and Trude was to become a kind of adopted child of the Wolffsohns at Cologne.

In her bitterness Julie stormed against the Zionists for having deprived her of her husband, for having left her poor, for having taken away her children. She survived Herzl by only two years, dying at the age of thirty-eight. During those two years, she saw very little of her mother-in-law, who could find no comfort after the "fall of her prince," although outwardly she still maintained her majestic bearing. She died in 1911.

The tragedy of the house of Herzl does not end here. Herzl's three children now began their odyssey of suffering. Hans, "crown prince" of Zionism, was brought to England toward the end of 1905. He was fourteen years old and found it a very strange country; although he was to spend most of his years there, his personality simply could not adjust to the English way of life. He proved to be a capable student, diligent and painstaking, and particularly gifted in languages, but socially he was terribly ill at ease.

Until after his graduation from Cambridge he never really lacked funds - Wolffsohn saw to that by launching the "Herzl's Children Fund" - but money could not solve Hans's emotional problems. He was extremely sensitive and suffered from a feeling of inferiority in the shadow of his famous father. He knew that he would be unable to live up to anything resembling his father's reputation and soon developed a morbid belief that all kindness which people showed him were not due to him in his own right, but really belonged to his father. In his own shy fashion he was proud and he would not accept

favors indiscriminately. All who knew Hans well would testify to his kindness and delicacy, but because of his "oddness," awkwardness and asceticism, he was in time not considered a welcome guest even in the London offices of the Zionist Organization.

Following the First World War, Hans longed for a tender hand to lead him. An almost penniless but refined vagrant who could find no place for himself in this world, he lived in a dark attic in a poor district of London, working as a janitor for a free lodging. He often went hungry for days.

Hans's softness and insecurity led him to seek his salvation first through psychiatry and later in religious experimentation. He managed to scrape together money for visits to Professors Jung and Freud. When Jung and Freud proved unable to help him he plunged into religious studies, but was soon completely adrift in the world of mysticism. He had never really been taught Judaism in his childhood, for Theodor Herzl was himself not deeply rooted in the Jewish religion. While he no longer saw any clear purpose to his own life, of his own volition he assumed responsibility for the welfare of his eldest sister. Pauline was unstable, flippant, not very particular about morals, and seemingly intent on drawing from life whatever earthly pleasure could be had. While still under the guardianship of the Kremenetskys, she became quite unruly. She recognized no authority but her own, for after all she was Herzl's daughter! At the same time, she hated the Zionists and refused to have anything to do with them. Her marriage to a Viennese engineer, Joseph Hift, was a complete failure. She was divorced some two years before the First World War, and lived a disreputable life until the end. Hans's exhortations and attempts to improve her conduct came to nothing. She died in Bordeaux, in September 1930.

Hans held himself to blame as an indirect cause of his sister's death, believing that his efforts on her behalf had been insufficient. He had no more "duties" to discharge, and soon afterward he shot himself in his hotel room. He was not yet forty years old; Pauline was one year older. Both are buried at Bordeaux in the south of France, almost forgotten, their graves untended.

Trude, Herzl's younger daughter, survived until 1943, but her life, too, was tragic. She was not as aggressive as Pauline. Superficially she resembled her father in a few respects— she was profound and sentimental. In fact, she often suffered from melancholia; for a time she was in a mental institution. Trude married a Jewish cotton manufacturer from Czechoslovakia named Neumann, and had a single child by him, Stephen Theodor.

Stephen was thirteen when he was brought to England in 1931. Some years later he entered Cambridge and was graduated from the faculty of law, but did not quite know whether he should make a career of the legal profession. He resembled his illustrious grandfather to a very noticeable degree, but did not get to know about Theodor

Herzl's importance in history until he was already in his teens. He had Anglicized his name to Norman. Zionism was almost a closed book to him until he visited Palestine while serving in the British Army during the Second World War.

Stephen Norman was a capable young man and, for the most part, he led a quiet life of his own. Only occasionally did Professor Selig Brodetzky, who was his mentor, discuss Zionist problems with him. Stephen planned to settle in the land of Israel. In 1946 he came to the United States on official business for the British Army. In November of that year, in Washington, he committed suicide by jumping off a bridge.

The reports of his death contained no indications of a motive. However, his aunt in London – his father's sister – put forward a quite reasonable explanation when I discussed the tragedy with her. A day or two before his death Stephen had received a letter from his mothers' maid in Vienna, describing the last days of his parents. They had been seized by the Nazis in 1943 and interned in the Theresienstadt concentration camp. They did not survive long. Stephen's father died of pneumonia and Trude passed away barely three months later. The maid had been sending them food parcels twice weekly, until she was told by the Nazis that there was no longer any purpose to this practice.

Until he received this letter, Stephen believed he would one day find his parents alive. In 1945 he had obtained special leave from the British Army to visit Frankfurt in order to trace his family. These efforts were in vain, but he did not give up hope. The finality of the maid's report may well have driven him to suicide.

Stephen Theodor Norman was the last direct descendant of the house of Herzl.

Theodor Herzl was initially memorialized on the £100 banknote issued in 1958 and on several following issues. Israel's 12th Anniversary 5£ commemorative in 1960 honors Herzl Centenary.



This article originally appeared in the May 1960 issue of the Jewish Digest.

Tigranes V by Peter S. Horvitz

The early Roman emperors, in their search for loyal and trustworthy client kings, turned, on a number of occasions, to descendants of King Herod the Great, not just for the governance of Judaea and the immediate area, but even for kingdoms far distant. One such area was Armenia, which saw the appointment of two descendants of Herod as kings.

Only one of these kings, however, issued his own coinage, Tigranes V, who ruled for a brief time in Armenia, around 6 C.E. Tigranes V, who besides being a grandson of Herod the Great, also seems to have been related to the Artaxiad royal family of Armenia through his mother, Glaphyra, daughter of the Cappadocian king, Archelaus, whose first wife was probably an Artaxiad. Despite his royal credentials, Tigranes was not well received by the Armenian nobility, either because he was too Romanized in his ways (he had been raised in Rome) or because the nobility favored the Parthian influence rather than the Roman. Tigranes was eventually deposed and returned to Rome.

There he was executed in 36 C.E., having fallen into the bad graces of the Emperor Tiberius. Tigranes' death marked the end of the Artaxiad royal line.

Only three coins of Tigranes V are known to exist, each unique. One of these coins is owned by the Bibliotheque Nationals in Paris, one by the Hunterian Museum in Glasgow, and the third by the Ashmolean Museum in Oxford. The first two of these coins are similar in design. The obverse shows the bust of Tigranes facing right, wearing the distinctive Armenian royal crown. The reverse shows the bust of Queen Erato facing left. Queen Erato had been the sister of an earlier king, Tigranes IV, and had ruled jointly with him from 2 B.C.E. to 1 C.E. Apparently, she was given an honorary position in the new regime to bolster its legitimacy and popularity.



These two coins differ only in the obverse legends. The first of the two has a Greek legend that translates as "Tigranes, King of Kings."

The Hunterian coin's legend is "The New Tigranes, the Great King." The reverse legend is Erato, the sister of King Tigranes [IV]."



These coins are struck in bronze and measure 21 millimeters. The third of these coins is also struck in bronze, but measures 28 millimeters. The obverse is similar to that of the second coin, the reverse shows the bare head of Augustus facing left. These coins were cataloged by Paul Z. Bedoukian in his *Coinage of the Artaxiads of Armenia* (London, 1978) as #'s 165-167.



A nephew of Tigranes V, but with no Armenian blood in his veins, royal or otherwise, was appointed in 60 C.E. by the Emperor Nero to the throne of Armenia as Tigranes VI. This Tigranes attempted to court popularity by launching a war with one of his neighbors. This brought down the wrath of the king of Parthia and Tigranes VI was quickly expelled. No coins are known of his reign.

Another great-grandson of Herod the Great, Aristobulus, the son of Herod of Chalcis, who was the brother of Agrippa I, was appointed by Nero in 57 C.E. as king of Armenia Minor, a region geographically distinct from Greater Armenia. Aristobulus was a more successful ruler than his cousins and he retained that kingdom until 71 C.E., when it was absorbed into the Roman Empire. Aristobulus' administration, however, must have been satisfactory to the Romans as he was compensated with a new kingdom. While coins of Aristobulus exist, none seem to originate during his years as king of Armenia Minor. For more information on this Aristobulus, his coinage, and his wife, see my article "Salome the Dancer" in *The Shekel*, vol. 21, no. 1, p.10.

Harry "Coon" Rosen by Peter S. Horvitz

Who is the greatest Jewish pitcher of all time? Is it Sandy Koufax with his four no-hitters (including one perfect game), his three Cy Young awards and his election as the youngest member ever of the Baseball Hall of Fame? Perhaps it is Ed Reulbach, with his astounding and unique feat of pitching a shut-out double-header and his lifetime ERA of 2.28 (compared to Koufax's 2.76)? Or then, perhaps, it is a pitcher who first came to public attention during the Chicago World's Fair of 1933, Harry "Coon" Rosen.

Harry who? You've never heard of him!

Well, during his career, Harry Rosen pitched some 300 no-hit games, including 195 perfect games. Harry won more than 3,000 games in a pitching career that has spanned more than 50 years.

But Harry's chosen game was not Major League Baseball, though he was offered a contract by the St. Louis Cardinals in the early 1930's. His game was, and is, softball.

Harry was born in Lincoln, Nebraska on June 25, 1908. His family soon left Nebraska and Harry was raised in Chicago. It was on the politically-incorrect streets of Chicago of the 1920's that Harry's luxuriant, curly black hair and swarthy complexion earned him the nickname of "Coon," a cognomen he proudly bears. Harry attended the University of Illinois, whose baseball team he led to the Big Ten championship in 1931.

Harry's father discouraged him from accepting the Cardinal contract because, "He thought being a ballplayer was the equivalent of being a bum. But Harry did not let his love of the game fade with his hopes of a professional career and he joined the J. L. Friedman Boosters Softball team.

And then came the World's Fair of 1933. What innovations the world saw in that fair! There was Sally Rand and her ostrich fan dance. There was the first All-Star Baseball Game. There was a special day set aside to honor Jews. A special token was issued to mark that day. And there was the first World Series of Softball, an event that has been repeated every year since, to this day.

In that first World Series, Harry Rosen pitched eight games in three days and led his team to the championship. The importance of this event cannot be overemphasized, for it marks the beginning of the modern history of the game of softball, a game which has become one of the most popular participatory sports known to man and woman.

Harry participated in the Softball World Series for the next twelve years. In eight of those years, he was named a first-team All-American. For five years in a row, Harry was chosen Most Valuable Player. Since then, Harry has often been honored for his prowess. In 1935, he was featured by Robert L. Ripley in his cartoon "Believe It

or Not." He is a member of the Amateur Softball Association's National Hall of Fame in Oklahoma City, the Chicago Sports Hall of Fame, the Softball Hall of Fame in Chicago, and the Arizona Softball Hall of Fame. In 1993, he was elected as a member of the International Jewish Sports Hall of Fame in Netanya, Israel.

In 1976, Harry was chosen to pitch for a celebrity team, lead by Dale Robertson, playing against the Houston Astros, in an exhibition fast-pitch softball game at the Astrodome. Harry's pitch was timed at over 100 mph and, in 5 innings of work, he fanned between 10 and 12 Major League players. He was 68 at the time!

The Chicago fair of 1933 took as its theme "a Century of Progress." The token that commemorated Jewish Day at the fair is struck in brass and measures 32 millimeters. The obverse shows the symbol of the Fair, a comet, next to a Jewish star. At the top is the date, 1933. Just below the Jewish star, on the left, appears JEWISH DAY. Below this, centered, is CHICAGO. At the bottom is a CENTURY of PROGRESS. Across the Jewish star is the Hebrew equivalent of the date 1933. The signature of the medalist, A. Karmi, is to be found in very small letters in the tail of the comet. The reverse of the token shows Moses descending from Mt. Sinai with the tables of the law. To his right appears the English inscription The ROMANCE of a PEOPLE. Beneath him appears the inscription, in Hebrew, "Moses going down to the People."

I'd like to thank Harry Rosen for his patience and generosity in helping me with my research for this article.



The Birmingham Hebrew Social Club Penny by Edward Schuman

The Jewish population in Birmingham, England at the end of the 19th century numbered about 4000, having grown from 140 families (700 souls) in 1851. It is mentioned in the Jewish Encyclopedia published in 1906, that the first Jewish settlement is believed to have taken place about 1700, as the earliest records of the community are lost.

Jews were probably attracted to Birmingham by the amenities which the chief productions of the town, hardware and jewelry, afforded for peddling and hawking. As peddling was one of the few means of livelihood not restricted to the Jews, it was the practice of many men to leave the town every Monday with a box of cheap jewelry and hardware, and to return back home on Friday for the Sabbath.

The first synagogue of which any records exist was erected as early as 1780 in a part of the town called the Froggery. A Jewish cemetery existed in the same quarter of the town in 1730. Several other synagogues were formed during the years. A significant one was built on Singer's Hill consecrated in 1856. This synagogue could accommodate 600 seat holders in the main sanctuary of the building. It contained a mikveh (ritual bath) and Talmud Torah school for the children.

It was at Birmingham that Lord Geore Gordon was circumcised and received into the synagogue. (see The SHEKEL Vol. XXIX No. 1 Jan.-Feb. 1996.)

The seemingly unending anti-Semitic pogroms in Russia, which ravaged Jewish communities resulted in mass emigrations of Russian Jews to both England and the United States. There were a number of societies, associations and social clubs organized at this time in Birmingham to assist the needs of the large influx of Russian Jews.

There is a numismatic item known as the Birmingham Hebrew Social Club penny token, which was issued at this time. It measures 25mm and was struck in brass. The obverse contains the legend "Birmingham Hebrew Social Club." The reverse has the denomination 1d. within an open wreath. This penny token is also known in a rarer version, in which a Star of David is counterstamped on the obverse.

It appears nothing else is known about the social club, and only the penny tokens have survived.



CAESAREA

by Moshe Pearlman & Yaacov Yanni

From HISTORICAL SITES IN ISRAEL

The site on which Caesarea was to rise made a modest entry into history in the middle of the 3rd Century B.C. as a small anchorage, built by the Phoenicians when they captured the Sharon strip of the Palestine coast and established a chain of minor naval colonies. They called it Strato's Tower.

It was mentioned by the merchant Zenon a century later as a place where he bought wheat on behalf of his master, Appolonius, the Treasurer of Egypt. At the end of the 2nd Century B.C, it was incorporated into the Hasmonean kingdom by Alexander Jannai. But the conquest of Jerusalem by the Roman general Pompey in 63 B.C. brought new masters to Strato's Tower. Judea was pruned of its coastal towns and these were placed under the rule of a Roman procurator. It was still a place of limited importance.

It rose to greatness under Herod. When Caesar Augustus confirmed him as king of Judea and extended his domain to the coastal region, Herod showed his gratitude by building a lasting monument to his royal Roman patron. On the site of Strato's Tower, he started construction of a town and port in the year 22 B.C.

Twelve years later he was able to inaugurate one of the most striking port-cities of the period, naming it in honor of the Roman emperor. His choice of site is well explained by the ancient historian Josephus Flavius:

"When he observed that there was a city by the sea-side that was much decayed, but that the place, by the happiness of its situation, was capable of great improvements, he rebuilt it all with white stone, and adorned it with several most splendid palaces . . . for the case was this, that all the sea-shore between Dora and Joppa, in the middle between which this city is situated, had no good haven, insomuch that every one that sailed from Phoenicia for Egypt was obliged to lie in the stormy sea... But the king overcame nature, and built a haven larger than was the Pyrecum (near Athens) . . . (with a) quay which ran round the entire haven."

The deep-sea harbor, "limed Sebastos"—Augustus' port – complete with quay and breakwater, was a daring engineering feat. It rapidly turned Caesarea Sebastos, Caesarea Palaestina, or Caesarea Maritime, as it was variously called, into one of the leading maritime cities in the eastern Mediterranean.

The town itself was, by ancient standards, of majestic size and grandeur. This we know both from the relics and from the eye-witness report of Josephus, who visited the town when it was just about fifty years old and was vastly impressed: ". *abutting the harbor were houses, also of white stone, and upon it converged the streets*

of the town, laid at equal distances apart. On the eminence facing the harbor-mouth stood Caesar's temple, remarkable for its beauty and grand proportions . . . He also built other edifices, the amphitheatre, theatre, and market place, all constructed in a style worthy of the name which the city bore. He further appointed games every fifth year, and called them in like manner Caesar's Games."

Outside the city walls, Herod built a hippodrome. Such was its splendor that in the year 6 A.D., ten years after Herod's death, it became the seat of the Roman procurators of Judea. From then on, except for a three-year interlude when it became once again part of the kingdom of Judea under Herod Agrippa I, Caesarea came under direct Roman rule.

It was the Jews of Caesarea who, in the year 66 A.D., raised the standard of revolt against the Romans, whose general, Vespasian, was headquartered in the town. Riots broke out between the Jews and Caesarea's large Syrian community, and the Romans sided with the Syrians. The Jews fought them both, and in the process lost 20,000, who were massacred. This touched off the Great Jewish War which ended four years later in the fall of Jerusalem and the destruction of the Second Temple. Titus, after sacking Jerusalem, came to Caesarea, carrying with him the spoils of the Temple and thousands of prisoners, to celebrate his victory.

This was marked on 4 October in the year 70 A.D. with a formidable spectacle of "games" in the amphitheatre, in which 2,500 Jewish prisoners perished.

Caesarea blossomed in the 2nd and 3rd Centuries. The Jews returned, built synagogues and schools and prominent scholars taught the Law of Moses. The city also figured in the development of early Christianity. It was here that Peter had baptized the centurion Conuilius; here that Paul was imprisoned and held the conversations with Agrippa recorded in Chapter 26 of Acts; and from here he set sail for Rome. In the 3rd Century, the celebrated scholar Origenes established the famous school of Caesarea, a center of Christian learning renowned for the accuracy of its copies of the Septuagint. The tradition was continued by his pupil Eusebius, author of "Onomastikon" and bishop of the town at the beginning of the 4th Century. When the newly converted Constantine founded the capital of Constantinople, he endowed its churches with 50 copies of the Bible, written on vellum in Caesarea. The famous Codex Sinaiticus, now in the British Museum, is believed by scholars to be one of these copies.

After the Arab conquest in 639 A.D., Caesarea remained opulent for a time – travelers described it as "heaven on earth" – but Herod's splendid harbor fell into decay and the town declined in importance. In 1101, it fell to the Crusaders in a combined assault by king Baldwin I and the Genoese fleet. When Benjamin of Tudela visited it in 1170, he found "about 200 Jews" there.

In 1187, it was recaptured by the Saracens under Saladin, after his decisive victory at the Horns of Hattin. In the next 40 years, as the scene of ding-dong battle, it changed hands five times, returning to Christian domination in 1228. But it was not until 1251, when the Crusader exploits in the Holy Land were approaching their end, that Louis IX of France built the "impregnable" fortifications of Caesarea, whose remains may be seen today.

The last battle took place in 1265, when the sultan Baibars showed that the Crusader defenses were "pregnable" after all by capturing the city. From then on, it faded from the map, abandoned by man, buried by sand dunes.

Archaeological excavations have been conducted by the American industrialist and engineer, Edwin Link, using his own specially constructed vessel for submarine study, who carried out a remarkable under-water exploration of Herod's submerged harbor in 1960; by Professor Michael Avi-Yonah, of the Hebrew University, who excavated the area north of the harbor in 1956 and again in 1962; and by Dr. Avraham Negev, of the Hebrew University, on behalf of the Department for Landscaping and the Preservation of Historic Sites, who excavated the Crusader city and directed the clearance and restoration work in the area. Excavations still continue.

Caesarea has been on the schedule of every A.I.N.A. Study Tour to Israel. Each visit has found new things to see.

A new commemorative coin series, called the "Ancient Ports" will commence with the *"TWO MILLENNIA, PORT OF CAESAREA."* The theme of this series is saturated in Jewish history, and it promises to be an exciting collection of coins to assemble. Details can be found on the Israel Coins and Medals Corporation page on the inside back cover.





SALOMON HEINE by Joseph Jacobs



Salomon Heine, the great German merchant and philanthropist was born in Hanover in 1767. Jews then could not become citizens, were subjected to expulsions, and denied admittance to most trade guilds. Heine went to Hamburg when he was sixteen and practically penniless. By 1797, he had become one of the chief members of Heckscher & Co., a leading Hamburg banking institution with whom he worked with until 1819, when he established an independent business which grew to be one of the most important banking firms in Europe.

He emulated the Rothschilds in extended his operations far and wide, devoting himself to dealing in foreign loans and stock ventures.. He was not embarrassed by the financial crisis of 1825, nor even by the great fire at Hamburg in 1842. He was able to offer a million thalers on the loan market and was the only banker in Hamburg who continued to discount legitimate bills, thus saving the credit of the city's trading community. He even donated the insurance money paid on his own mansion, which had been burnt down, to the fund raised to repair the damages caused by the fire which destroyed Hamburg.

He was refused citizenship and denied admittance to the Chamber of Commerce despite this public service and substantial subscription to the city's rehabilitation loan and numerous charitable contributions including the building of a Jewish hospital which became known by his name.

Heine ably assisted his nephew, the famous lyric poet and essayist Heinrich Heine with a subsidy sum amounting to 6,000 francs per year during his life in Paris, and left him a legacy of 16,000 francs.

Heine was an enthusiastic supporter of the movement for the emancipation of the Jews, and left specifict directions that any Jewish institution to which his heirs might contribute should be thrown open to all persons without distinction of creed, when the Jews of Hamburg should be emancipated.

Salomon Heine is reported to have been worth 30,000,000 francs when he died in 1846. His son Charles, who relocated the banking house to Paris, was able to considerably ncrease this fortune and left no less than 65,000,000 francs on his demise.

The 45mm silver medal was struck in 1841. It commemorates the building of the Jewish Hospital in Hamburg, illustrating the hospital building on the reverse. The obverse shows a bust Salomon Heine.

The OZET Notes of Birobidzhan by Charlton E. Meyer Jr.

Birobidzhan is the name given to a region in eastern Siberia, part of the Khabarovsk territory in the Soviet Far East, designated for the "Jewish Autonomous Region" by the Soviet Government in 1928.

The Soviet decision to select Birobidzhan for Jewish settlement was prompted by several factors, The most important one being the desire to strengthen the security of the Soviet Far East in view of its proximity to Japan and the danger of penetration by the Chinese.

As the Soviet Government in the early 1920's wished to improve its position with the west, it was thought that the project could play a role in influencing Jewish and pro-Jewish public opinion. In line with these considerations it seemed expedient to some Soviet leaders to grant the Jews a national territory where, like all the nationality groups which made up the U.S.S.R., they would be able to develop their own Yiddish culture, national in form and Socialist in content.

The plan to establish a Jewish settlement was also used by Soviet policy makers to discourage Zionism in the ranks of Soviet Jewry. The Soviet authorities embarked on a program of propaganda and pressure to generate Jewish mass migration to Birobidzhan. The Jews, however, were not tempted to become pioneers in a territory with which they had no historical link, nor was there wide appeal for a Jewish settlement whose Jewishness was to consist solely in the cultivation of the Yiddish language.

Most of the area was covered with heavy soils with an excess of moisture and swampy marshes. Numerous lakes and rivers abounded with fish but winters were cold and usually dry, spring being mild, summer hot and humid and only fall being dry and pleasant. At the time when Jewish settlement began, the regions suffered an almost complete absence of roads and lands suitable for agriculture and provided only poor living accommodations.

Despite the drawbacks, by 1934 about 20,000 Jews, including small groups from out-side Russia, had gone to Birobidzhan, but half of them left again, having found conditions much worse than they had expected. That year Birobidzhan, which had been declared a Jewish National District in 1928, was officially promoted to the status of Jewish Autonomous Region.

The years immediately following saw further Jewish immigration. In 1936 there were approximately 18,000 Jews in Birobidzhan, or about one-third of the total population of the area. From the beginning of Jewish colonization in Birobidzhan and particularly in the mid 30's much was accomplished to promote the Jewish character of the region. Jewish collective farms were established, and Jewish village councils organized with Jews serving in key political positions. A Society for Jewish Agricultural Settlement called OZET was formed. OZET was the legal focus of Jewish activities, and in its newspaper

Tribuna, the problems of the "productivization" of the Jews and their agricultural settlements were discussed. Communists of Russia and abroad considered this activity to be the Soviet alternative to Zionism.

During the Soviet purges in the later 1930s, the entire leadership of the Jewish Autonomous Region project, both in European Russia and in Birobidzhan was liquidated and OZET closed. Numerous leading officials in Birobidzhan were arrested on charges of treason, sabotage, or of Jewish nationalistic and Zionist counter-revolutionary activity. These incidents resulted in a pull-back of Jewish colonization, for while the general population of the region increased, the Jewish migration decreased materially.

In the period immediately following World War II, there was an increase in the Jewish influx to Birobidzhan. Those who came were mostly survivors of the war years who, on returning from evacuation, the army, partisan groups, and slave labor camps, had found their families slaughtered, their houses occupied, and the local population of their former places of residence in many cases hostile. They therefore decided to start life anew in Birobidzhan. Soviet authorities favored their immigration and called on the Jews in Western countries for assistance on new efforts to develop the Jewish Autonomous Region. An estimated 15,000 Jews seem thus to have moved to Birobidzhan, increasing the Jewish population of the territory to a total of 35,000. At that time preparations were made to revive some of the many Yiddish institutions which had been closed. These plans were cut short in 1948, when the Stalin regime embarked on an anti-Jewish drive. Jews in Birobidzhan were charged with conspiring to make the region secede from the Soviet Union and to turn it over to Japan.

Though the Soviet authorities never changed Birobidzhan's official designation as a Jewish Autonomous Region, it was obvious that they had abandoned the scheme. In 1958 Premier Nikita Khrushchev, in an interview with a French editor, admitted that the Jewish colonization project in Birobidzhan had failed.

There exist a series of lottery notes which were issued by OZET and have Judaic numismatic collectibility. Several of these are used to illustrate this article.



SHALOM ALEICHEM by Abraham Goldberg

FROM "PIONEERS AND BUILDERS" PUBLISHED IN 1943

SHALOM ALEICHEM was born at Pereyslav, Russia in 1859. He died at New York in 1916. He made his literary debut as a Hebrew novelist and was a leader in the early stages of the Neo-Hebrew movement. He rose to universal popularity among the Jewish readers with his Yiddish novel "Stempenyu," which was followed in quick succession by novels, sketches and stories in the typical Shalom Aleichem manner of good-natured satire and unpretentious humor.

Shalom Aleichem was exceedingly prolific and his collected works fill fifteen volumes. His stories have been translated into virtually all civilized languages, including Japanese and Esperanto. At the outbreak of the first World War he settled in New York where he remained until his death. He was one of the classical writers of Yiddish literature and has contributed, more than any other single author, to raise the prestige of the Yiddish language and literature.

Life in the Galuth is fraught with tragedy. No ray of light can penetrate into the stark gloom of the ghetto. The atmosphere is stifling under overcast heavens, even in peaceful times, to say nothing of the pogroms when Jews are murdered callously, and Jewish blood is shed like water.

It is not surprising, therefore, that most Jewish writers of the past had only tears and no laughter. They sang of the tragedy of their people; they sighed and wept bitterly, praying for redemption. They wrote Kinoth and Slihoth, pouring out their burning and aching hearts in tragic lamentations. And so our national elegy has grown more voluminous from generation to generation, and the Jewish cup of sorrow has overflowed with tears shed in all corners of the world. The waves of suffering engulfing the Jew rose to towering heights, and as a result the song of Jewish agony was redoubled in tragic intensity.

As a rule, the greater the Jewish poet, the more profound was his mourning and the more abundant his tears. Virtually all important literary creations expressed sorrow, frustration and supplication for redemption. Occasionally, when the agony of pain grew altogether intolerable, and when the enemies not only heartlessly snuffed out Jewish lives but laughed cynically at Jewish helplessness, then it might happen that a Jewish poet would gnash his teeth and pour out his wrath in words of bitter disillusion. He would curse the destroyers of his people; although Jews are not in the habit of cursing, they are capable of setting the world on fire with the wild indignation of their disappointment.

In the past, Jews did not hesitate to speak up for the truth openly and unafraid: the Prophets flung out words of censure burning and biting like iron shafts and arrows; their orations cut like knives of tempered steel. They brandished the sword of truth mowing down

the offenders right and left. They fearlessly sounded the voice of their hearts: "Thus spoke God." There was no compromise, no attempt to hold back the truth.

The present day Jew, too, is wedded to the truth. He despises the lie. Conditions of our modern life, however, demand that the truth, in order to heighten its effectiveness, be clothed in the form of satire. Our generation ridicules the "naked truth" as stark madness. As a result, many Jewish writers have resorted to the makeshift of satire. Although it is no less sharp and pointed than truth, it creates the sensation of velvet rather than the sharp pain of a needle. Satire criticizes the same things which truth exposes, but its approach is more lenient and, as the French say, "C'est le ton qui fail la musique."

It is not accidental that the foremost modern satirists are Jews. Through their burning and all-consuming satire they wreaked effective vengeance on their enemies. The Jews not infrequently relieved the agony of their pitiful existence with satire and humor. A jest and a joke ease the heavy heart and make life easier. Jewish satire is the child of disappointment. As a result, there is a sad and tragic note in every genuine Jewish joke. Jews are perturbed by their insecurity; the fear of the uncertain future and the mortal dread of the enemy harrows them at all times. It is but natural, therefore, that their jokes are not the kind to evoke happy laughter but arouse merely nostalgic sadness illuminated by a ray of feeble optimism.

Satire proved an effective weapon in the Haskalah's bitter fight against the old order. The new generation employed satire as a handy instrument in exposing the weaknesses of its elders and their way of life. Isaac Erter was the foremost satirist of that generation, but others, less gifted than he, concentrated their literary efforts primarily on satire.

The consequences of this new trend were far-reaching, despite the fact that the Haskalah satire was not the result of the hatred but was inspired by a sincere and well-meaning desire to raise the standard of Jewish life. Still, there was bitterness in the Haskalah satire, and only those did approve of it without reservations who unqualifiedly shared the views of the militant authors attacking the hallowed Jewish customs and ways of life.

Those, however, who identified themselves with and approved of the age-old Jewish traditions were repelled by the satiric utterances of the Haskalah spirit. If they read them at all they dismissed them as irrelevant heresy and something to be tested and ignored.

Shalom Aleichem was, besides Linetzky, the only one of his generation who did not pour acid irony and disparagement upon hallowed Jewish customs and accepted ways of life. Certainly he was a satirist, and made light of men and institutions. His laughter, however, was good-natured; it was a kind, pitying smile, full of love and tenderness.

Shalom Aleichem's satire was like a balm to Jewish wounds, and so the Jewish people admitted him into their hearts. Shalom Aleichem did not chase after jokes. Occasionally, this restraint was not to his advantage. As a rule, however, it was a definite asset by preserving the natural and organic quality of his satire. Shalom Aleichem's gentle satire is a tonic for tense nerves and a spiritual refuge to Jews living under pressure and strain.

Jewish literature is replete with works exhibiting mental acrobatics of all sorts - be it Talmudic or Marxist, and these have more than a fair amount of ideological disquisitions and attempts at splitting hairs. There are so many philosophical theories and such an abundance of involved ideology that Shalom Aleichem's simple and unpretentious tales refresh the heart and mind most agreeably. And he tells his stories so charmingly that one cannot help admiring them. They are genuinely Jewish stories, spiced with a good Jewish joke, a bit of friendly satire and predicated on the optimistic attitude: "This, too, is for the good." And besides, "What can one do about it?"

Mendele Mokher Seforim, the "Grandfather of Yiddish literature," once advised Shalom Aleichem in a letter to rewrite and polish his sketches carefully and to express himself in such a manner that there should be a clear distinction between the main thesis and the merely ephemeral observations, that is to say, between the kernel and its outer covering. Shalom Aleichem, however, did not heed the advice of the "Grandfather" and kept on writing straight from the shoulder as the words came to him. Thanks to his insistence on unstudied simplicity, Yiddish literature was enriched by a novel and original phenomenon. Had Shalom Aleichem followed Mendele's guidance, there would have been one more "Grandfather" - a wise and clever Jew with a coolly appraising outlook on life and a pityingly condescending smile for its vanities, rather than a young and impulsive man, a joker, a "regular fellow" interested in everything. It is fortunate, indeed, that Shalom Aleichem preferred to be himself rather than a poor imitation of the "Grandfather of Yiddish literature."

Mendele was oblivious of the utter dissimilarity between him, the Lithuanian Yeshivah-bred Maskil and the happy-go-lucky Shalom Aleichem who had never attended a Yeshivah and had, consequently, a plain and simple approach to even the most complicated problems.

Shalom Aleichem is beloved by the entire Jewish people. Old and young, observant and irreligious Jews, Zionists and anti-Zionists, men and women, the educated and uneducated alike delight in his stories that offer something to everybody. He created a common bond between the generations and between the educated and "enlightened" intelligentsia and the simple, untutored working people.

Shalom Aleichem addressed himself to the Jewish masses, and as a result they adored him. In this respect he resembled Tolstoy, the great Russian writer. Shalom Aleichem was a very great writer, and there is no other Yiddish writer to rival his popularity with the

large multitude. At the same time the intelligentsia admires and appreciates his writings. Shalom Aleichem did not deal with problems and philosophical questions. He pictured the everyday life of the plain people, presenting it in such a manner that it ceased to be merely of individual interest but became a world problem. He preferred the humorous approach. It would be mistaken, however, to judge his writings as light and superficial, for there is great depth under the surface of Shalom Aleichem's humor. As a matter of fact, this humor is essentially tragic, because each and every comical situation described is really profoundly sad and melancholy. His humor broaches the important question of how it is possible that those who endure the impact of this tragedy do not even care to know its origin or to find out how long it will possibly endure. In other words, the irony of this kind of misery is that one wants to relieve its painful pressure with jests and jokes when it is such a deadly serious issue.

Although it is convenient and permissible for the individual Jew to relieve his personal sorrows by resorting to humor, the Jewish nation cannot follow this easy road. It would be suicidal to attempt the solution of the Jewish problem in a jocular manner; the palliative of humor will not remedy the Galuth tragedy.

Shalom Aleichem's unhappy heroes joke - but their jests are painful and tragic, for their author never laughed unless with a long drawn-out sigh. For the Jew is not born to laugh.... As a matter of fact, he does not know how to laugh, and if he nevertheless attempts it, it is a bitter laughter, commingled with tears. Shalom Aleichem's immortal sketches of Jewish life accentuate and prove this truism with a creative force unequaled in Jewish literature.

The numismatic illustration for this article is an unusual square shaped medal of Shalom Aleichem by Alex Shagin. Mr. Shagin, a member of A.I.N.A., was an engraver at the Leningrad Mint in the Soviet Union. He emigrated to the United States in 1980 and has worked as an independent medalist here for the past fifteen years. He was the designer and sculptor of the Morris Bram memorial medal issued by A.I.N.A.

Alex Shagin is the recipient of this year's Sanford Saltus Award for Signal Achievement in the Art of the Medal, given by the American Numismatic Society.



The Thick Shekels by David Hendin

REPRINTED FROM THE CELATOR

The shekel is among the most fabled and historically significant of all the ancient coins, even if not the most ornate or beautiful. That honor would have to go to the sophisticated coins of the Greeks, issued hundreds of years before our modest silver shekel. But the Jewish shekel is beautiful in its simplicity and in its symbolism. And when one considers the strife under which our shekel was conceived, designed, and issued, one will have an even greater appreciation of the coin.



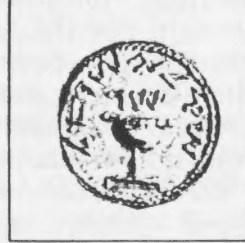
SHEKEL YEAR ONE



SHEKEL YEAR TWO



SHEKEL YEAR THREE



SHEKEL YEAR FOUR



SHEKEL YEAR FIVE



The obverse shows a chalice with the ancient Hebrew inscription, "Shekel of Israel", with the date in Hebrew letters above the chalice. The reverse shows a stem with three pomegranates and carries the inscription "Jerusalem the holy". Jewish shekels weigh approximately 14 grams, and the edges have been hammered (peened) uniformly, except on the specimens of the first year, which are somewhat cruder. Controversies raged over these shekels for hundreds of years.

Once most scholars were of the belief that the "thick Jewish shekels", as they were called in the late 1800s and early 1900s, were actually issued by Simon Maccabee, who was at one time granted permission by Antiochus VII Sidetes, Seleucid ruler of Syria, to mint coins of his own for the land of Judaea.

Today, however, we are certain that Simon never actually issued coins since Antiochus revoked his grant. At any rate, archaeological and historical evidence have by this time absolutely proven that the silver Jewish shekels date from the Jewish War.

The war lasted for less than five years – but it spanned five different years. Hence the shekels were issued with five different dates, from year one to year five. The rarest of these were issued in the fifth year, next in rarity the fourth, then the first. Half shekels were also issued in each of the five years. And unique quarter shekels are known to exist from both the first and fourth years, although the two are of different types.

The large silver coin of Bar Kochba, with a lulav and etrog on the obverse, and the Temple facade on the reverse, is sometimes also referred to as a "shekel". In fact, however, the Bar Kochba coin should be called a tetradrachm, or sela, as referred to in the Talmud.

One fascinating fact about the Jewish shekels of the Jewish War is that nobody knows who issued them. The Jewish war against Rome was a time of both internal strife among the Jews, as well as war against the Roman legions, led first by Vespasian and later by his son Titus.

At the time the war began the Jews were split into several factions, and to this date it is not really known which one of these factions – or perhaps some central governing body – actually issued the coins.

It is obvious because of their date of issue that the Jewish shekels could not have been the "thirty pieces of silver" supposedly paid to Judas. The "thirty pieces" coin was obviously the shekel of Tyre. Those shekels, were struck in Tyre until 18/17 B.C. In that year the Tyre shekels began to be minted somewhere in Israel. Some theories point to areas north of Jerusalem, others to Jerusalem itself, since the main use of this coin was a Temple tribute.

In the year 69/70, when the first Jewish shekel was minted, the Tyre shekels were discontinued altogether.

OTTO MEARS

by Edward Schuman

One of the most important celebrities in Colorado history, from the late 1860's until almost 1890, was a now almost forgotten Lithuanian born Jew named Otto Mears. During his lifetime he was an Indian fighter, and peacemaker, a trail blazer and road builder, a farmer, and railroad magnate. The development of enormous areas of previously impassable mountainous regions in Colorado were all made possible through his endeavors.

Otto Mears was born in Russian Lithuania of an English father and Jewish mother in 1840. He was but a twelve-year-old orphan when his relatives sent him off to an uncle who had migrated to California during the Gold Rush and had supposedly found wealth. Regrettably, when Mears arrived in San Francisco, he could not find a trace of his uncle.

As a 12 year old lad, in a strange land, he earned his food and shelter by working through odd jobs. When the Civil War broke out in 1861, he joined the First California Volunteers, and fought through campaigns in New Mexico and Arizona, serving under the legendary Kit Carson. When he was mustered out in 1863, he became a farmer at Conejos, in Colorado's San Luis Valley. Mears constructed one of the first saw-and-grist mills in the valley and brought in the first mower and steam thresher.. He later was selected to be the treasurer of the county and served as Indian commissioner.

While many Indian commissioners used their office to exploit their position, Otto Mears had an amicable, harmonious relationship with the Indians. The great Ute chief Ouray became one of his closest friends. He learned to speak the Ute Indian language, and it is said he spoke it with a trace of a Yiddish accent.

One of the greatest accomplishments credited to Otto Mears was, with the help of a little gold, his persuading Chief Ouray to relocate his tribe peaceably from Colorado to Utah. The Ute Indians were expert horsemen and fighters, and had waged war with more powerful tribes including the Comanche, Kiowa, Cheyenne and Araphoes over territorial rights. There was little willingness for the Ute Indians to move to the government assigned reservations and some young bucks of the tribe backed hostilities to thwart the move. Mears convinced Ouray that the movement would be in the best interests of the tribe. Ouray ruled his people with an iron hand, often shooting those against his decisions. Ironically, many of the Ute Indians became wealthy when oil was discovered on their reservation afterwards.

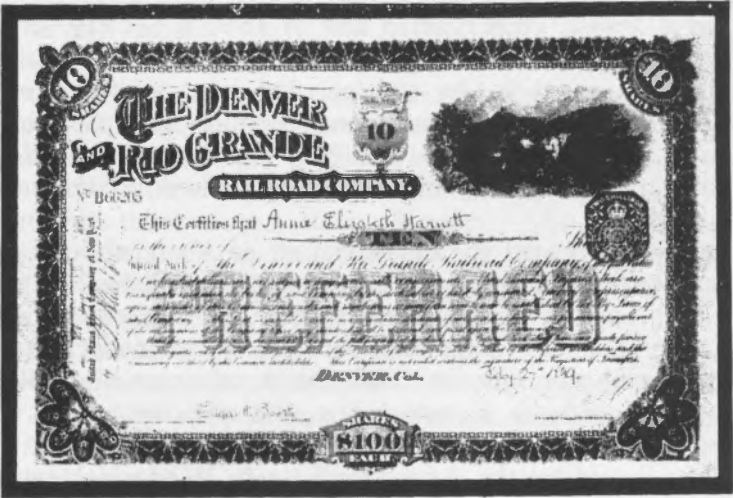
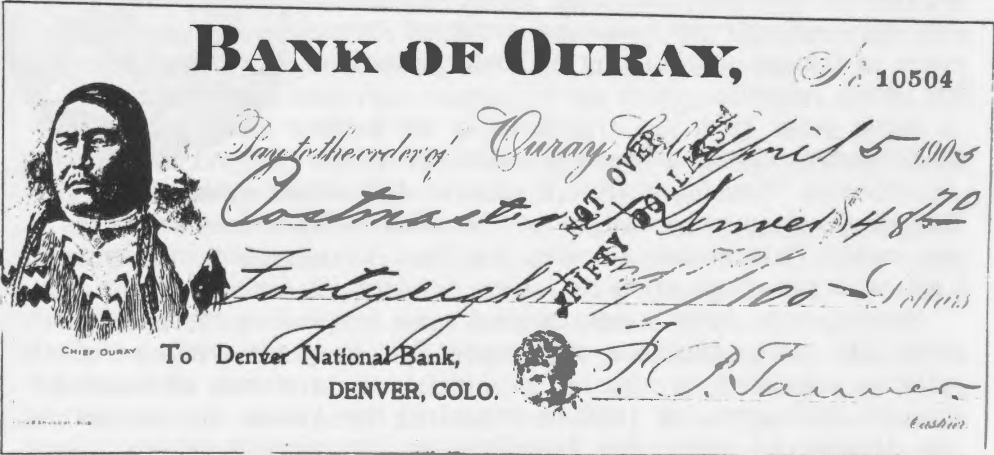
Otto Mears later moved north to Saguache where he became a storekeeper and Indian trader. He hacked out one of the state's first toll roads at Poncha Pass in 1875. This became part of a 300 mile network of urgently needed roads which Mears built to open southwest Colorado to settlement.

In addition to the toll roads and other highways he constructed in southwestern Colorado, he was one of the builders of the Denver and the Rio Grande Southern Railroad. He was president of the railroad for many years. A share certificate of the railroad is illustrated.

When Colorado was admitted as a state into the Union, Mears was elected a Republican presidential elector in 1876. In 1883 he was elected lieutenant governor. Bankrupted by the panic of 1893, he went East and constructed the railroad between Washington, D.C. and Chesapeake Beach, Md.

He died in his 91st year in California in 1931 and his ashes were scattered on the Colorado mountains. A Tiffany stained glass window portrait of Otto Mears is in the Colorado State Capital.

The illustrated Bank of Ouray check, payable to the Postmaster at Denver in 1905, has a vignette of the great Ute Chief Ouray. This check is in the collection of John Wilson.



Joseph Ritter von Wertheimer by Morton M. Berman

Joseph Ritter Von Wertheimer was born in Vienna, Austria in 1800. He remembered today as a philanthropist, a merchant and above all as a leader for educational rights off children . His father was a well-to-do merchant and Joseph Wertheimer first served as a clerk in his father's commercial activities. He later became his father's partner. Though involved in the practical world of commerce, Wertheimer used his free time to study pedagogics, the study of children, of which he professed a great interest.

While still in his twenties, he embarked on a trip throughout Germany, Italy, France, and England as a way of broadening his cultural background. His interest in pedagogical matters led him to take particular note of the system of English kindergartens, and he returned home eager to further the building of kindergartens in his native Austria.

As a first step, he translated a work on kindergarten schooling which he called the *Ueber Fruehzeitige Erziehung und Englische Kleinkinderschulen* in 1826. Despite vociferous opposition to the "featherbrained scheme," as it was called, Wertheimer founded the first kindergarten in Vienna in 1830 with the cooperation of Johann Lindner, a Catholic priest.

Subsequently other kindergartens were founded in many Austrian cities. He established the *Allgemeine Rettungsgesellschaft*, a society offering assistance to released criminals and providing guidance for juvenile delinquents. In 1840 he organized the *Verein zur Foerderung der Handwerke unter den Israeliten*, an organization which helped thousands of Jewish children to learn useful occupations. In 1843 he established a Jewish kindergarten and in 1860 a Society for the Care of Needy Orphans of the Israelite Community, which established an orphan asylum for girls. As trustee, and later as the president, of Vienna's central communal body and founder and president of the *Israelitische Allianz zu Wien* (1872-87), Wertheimer played a leading role in the struggle to achieve equal social and political status for Jews.

In 1842 he advocated the emancipation of Austrian Jews in his *Die Juden in Oesterreich*. He had this book published anonymously because such works were then strictly prohibited under severe penalties. Wertheimer's communal services were finally recognized by the Austrian emperor who in 1868 conferred upon him the order of the Iron Crown and the accompanying title of nobility.

A portrait medal of Joseph Wertheimer, with his head facing to the left, was issued by the *Israelitisch nz zu Wien* which honored him for his service and benevolence to the Jewish community.



A Brief Visit to Jordan by Gabe Levenson

If the only consequence of opening the Israel-Jordan border is the chance to see Petra - that wondrous city carved of solid rock - that in itself is enough.

For the people of the two countries on the banks of the Jordan River, and for the entire Middle East, the benefits of the peace treaty are, of course, much Greater. For travelers who have made previous trips to Israel, the extension into Jordan is a bonus not to be missed.

The journey begins with a descent from Jerusalem, down the rock-studded Judean hills, past empty sand dunes and onto the misty, low-lying plain that encircles the Dead Sea. It is less than an hour from the blossoming trees of the holy city to the bleak approach to the Allenby Bridge. With security checks and the mysterious workings of bureaucracy, however, the actual crossing of the Jordan River - a narrow stream one could jump across - takes much longer.

The bumpy one-lane road leading to the bridge is lined with barbed wire fences. Just beyond the fences, as signs warn us in Hebrew, Arabic and English, are land mines - reminders of the uneasy, armed truce that has prevailed for the past five decades.

Today, the atmosphere of mutual suspicion seems to be dissipating. Israeli and Jordanian bus drivers greet each other as they carry baggage from one bus to another. They shake hands, exchange friendly words (usually in English) and trade cigarettes.

In many respects, all of Jordan is an archeological dig waiting to happen. The section of the Jordan Valley, on the east and west banks of the river, constitutes an area in which there has been human settlement for the past nine millennia and over which invading armies-Egyptian, Assyrian, Babylonian, Greek, Roman, Arab and Crusader - have fought ever since.

The countryside is dotted with artifacts of forgotten history. In addition to a basic guide book the serious traveler should pack a copy of the Bible. Hundreds of familiar names from its pages will spring up in sites and towns from the Syrian frontier at the north to Aqaba (a twin city to Eilat) on the Red Sea, 300 miles to the south.

Our journey takes us to Nebo, Amman, Jerash and Petra. Our first stop is Madaba, the Moabite city of Medeba referred to in numbers 21:30. Six miles north west of Madaba, our van takes us up the 3,000 - foot Mt. Nebo, from which Moses was permitted to view the Promised Land.

Occupying a large part of the floor of the monastery atop Mt. Nebo is an extraordinary pictorial map of the panorama as Moses saw it. The mosaic, measuring 9' by 30', was made by Byzantine artisans in the late sixth century CE. Its centerpiece is a city plan of Jerusalem as it was at the time.

Our guide points out the Cardo, which was the main street in Roman times, as well as the walls, gates and important buildings such as the Church of the Holy Sepulcher. At one corner of the map he shows us the representation of a shrine with a red dome: "the sacred spring of Elisha," says our guide, "and look, you can see the water flowing into Jericho, the capital of Palestine."

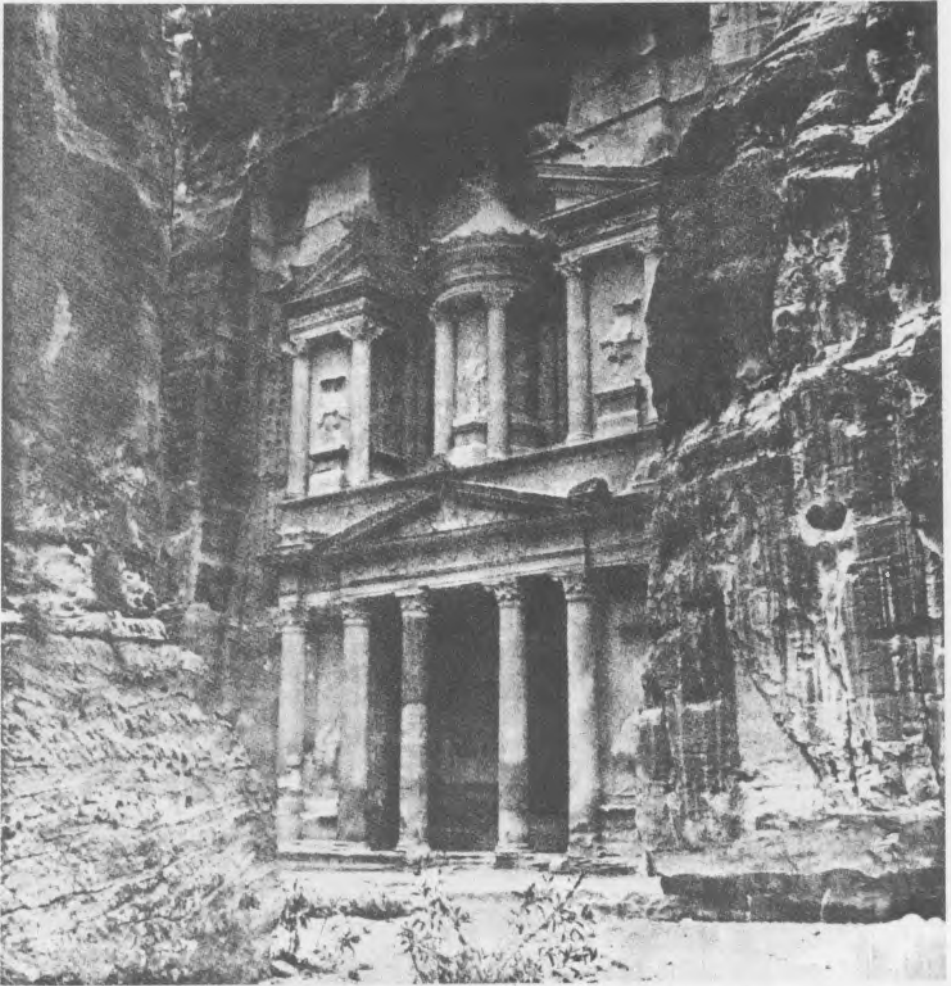
From Nebo, we drove some 20 miles into Amman, a modern city built on seven hills. On one of the hills is the Citadel, an archeological museum in which the artifacts of Amman's 3,000-year history are displayed. Perhaps of greater significance was our visit to the splendid, new mosque in the center of the city. It was dedicated by King Hussein to his grandfather, King Abdullah, who became Jordan's first monarch when the British Mandate ended in 1946. Abdullah was assassinated by fundamentalists five years later at al-Aksa Mosque on the Temple Mount, when the Old City of Jerusalem was still completely under Jordan rule.

The trip to Petra is a 150 - mile, three-hour drive along the King's Highway, one of the most scenic and history-laden roads in the Middle East. Bordered by numerous Beduin encampments, it passes through the biblical lands of Amman, Moab and Edom. Petra lies at the fringe of Wadi Musa (Valley of Moses), believed to be the site of the rocks from which Moses struck water. Our guide brings us to the small, white-domed building that encloses the spring and encourages us to partake of its pure, mountain-fed waters. Just beyond, a bustling new complex of gardens, hotels, restaurants and souvenir stands proclaims that this is Petra.

Inside the entrance is a cluster of brightly - saddled horses, which visitors mount (the less courageous can ride in little, horse-drawn carts) for the mile ride to the mouth of the narrow canyon descending into Petra. We dismount onto a concrete platform and begin the mile-long walk on the narrow path (known as a siq) of sand, stone and hard-packed earth that winds between towering, 300' cliffs.

The siq opens suddenly and dramatically into a wide expanse; the floor of a valley in which the Nabateans built a town of some 20,000 inhabitants, descendant. of nomadic tribes from Arab who settled in the area in the sixth century BCE. Leaving the cliff-shadowed siq, we were immediately confronted by the vision of the Treasury just ahead. In the morning sunlight, it was dazzling gold.

Named the Treasury because it was believed that brigands had hidden loot there, it is, in fact, a temple. Its facade is carved exquisitely out of the rose-colored rock. A 30' doorway leads into a series of interior chambers. The entire building is an engineering miracle. Modern archeologists, following the Swiss explorer who stumbled upon Petra almost two centuries ago, have not yet found an explanation for the Nabatean achievements. A Jordanian engineer and the author of an excellent guide to Petra, ascribes the work to "centuries of pain and sweat."



The A.I.N.A. tour to Israel this coming November has an optional side trip to Jordan including Petra. A separate flyer describing the tour has been enclosed in the SHEKEL envelope. Should you misplace the flyer, an additional copy can be had by contacting the A.I.N.A. office.

ADAPTED FROM **"Fighter from Whitechapel"**
by H.U. Ribalow

Daniel Mendoza was an English boxing champion whose ring style revolutionized the sport. He was born in Aldgate, London in 1764. In his memoirs he wrote "I was sent at a very early age to the Jews' School where I remained for some years, and was instructed in English grammar, writing, arithmetic, and... I was also instructed in the Hebrew language."

In England during this period of time, anti-Semitic incidents led to numerous street brawls. He answered the insults against his people with his fists and by the age of fourteen was famous for victories over older and heavier men. After a magnificent boxing performance, Mendoza was persuaded to try his hand as a professional boxer. In need of a champion, the Jewish community was quick to sing his praises. Bare-knuckle victories over much larger opponents qualified him as a boxing hero and earned him such names as the "Star of the East" and the "Light of Israel." Mendoza was personally handed his winning share of the purse by the Prince of Wales (later King George IV) who attended one of these boxing matches.

Between 1788 and 1790 Mendoza fought three matches against Richard Humphries, the reigning title holder and public favorite. The first match resulted in a defeat for Mendoza and despondency for the Jewish community who had wagered large sums of money on him. Victories in 1789 and 1790 over Humphries by the much smaller Mendoza (five feet seven inches, 160 lbs) produced jubilation in Jewish circles, and he was acclaimed throughout the British Isles as the world's greatest fighter.

In 1790, a boxing writer said of Mendoza, "His blows are given with astonishing quickness, and he is allowed to strike oftener, and stop more dexterously, than any other man." Another wrote that he was "the introducer of a new, more rapid, and more elegant style of boxing."

Mendoza was received by King George III after his victories. His triumphs, both in and out of the ring, championed him to the



Daniel Mendoza, British prizefighter

Jewish community. His friendship with royalty and the aristocracy helped elevate his co-religionists in the eyes of the English public.

Mendoza opened a London boxing school with his earnings and taught the intricacies of the prize ring to the sons of the wealthy as well as to poor Jewish youngsters. In the early years of the 19th century, several of his Jewish pupils became outstanding professional boxers.

When Mendoza took his show on the road he always billed himself as "Mendoza the Jew." Recalling his tour of the British Isles and Ireland, *The Ring Magazine* said, "He was an especial favorite in Ireland, where he toured and lectured extensively, demonstrating the finer points of the boxing art as developed by him. He defeated the Irish champion Squire Fitzgerald and introduced the science of boxing to the local gentry. He traveled throughout Ireland giving sparring expositions and teaching the art of self defense. The eagerly attentive Hibernians learned their lessons and were to be paragons of the Mendoza school."

Mendoza's social acceptance, and the rise of this two fisted Jew combined to ease the position of the Jewish community in England. Most of the virulent Jew baiting came to an end. Never the less a cry went up for a man to put an end to the dominance of this "foreigner". He was found in "Gentleman John Jackson, a college champion who challenged Mendoza in 1795. Mendoza lost his championship to John Jackson, who grabbed Mendoza by his long shoulder length hair and battered him senseless in seventeen minutes. The Jackson fight and a few more ended his boxing career. He was a wealthy man but his generosity soon had him in financial difficulties which troubled him the rest of his life.' He spent money freely and was usually in debt.

Attesting to his great popularity however, are seven medals that were struck in his honor, and the over twenty five portraits painted of him and his fights.

Mendoza wrote a colorful autobiography, *Memoirs* (1816). In it he writes "Having in the course of my life fought 33 pitched battles, most of them with antagonists far superior to me in strength and size, in nearly the whole of which I have come off

victorious, I now announce my retirement from the ring. Being now considerably past the prime of life, and having a numerous family [he had eleven children] dependent on me for support, I trust it will be admitted it is high time for me to retire from scenes in which my life might be endangered, and the means for providing for my family entirely destroyed..." And so he lived out his years.



Israeli Patterns of 1958 by Peter S. Horvitz

The tenth anniversary of the State of Israel, in 1958, was marked with three beautiful commemorative numismatic issues, the Miriam Karoly 5 lirot coin, depicting a seven-branched Menorah, the silver 38 millimeter medal, designed by Otto Wallish, depicting Judaea Capta and Israel Liberata, and the similar 27 millimeter gold medal. These issues, however, were not the only proposals to mark the event and a number of numismatic patterns were produced before the final selections were made.

Patterns do exist for the Otto Wallish medal designs. These are similar, but measure 42 or 45 millimeters and are struck in copper or silver-plate. The official medals were struck by John Pinches Limited of London and, probably, these patterns also originated with Pinches. There also was produced at Pinches another group of patterns which would not see the light of day as finished medals. Examples of these patterns were, apparently, sold by John Pinches, from its archives around 1990.

These medal patterns were struck in bronze and measure 27 millimeters. The obverse design is the Arabic number ten above the Hebrew word Israel, with the one of the number formed by the upper part of the lamed, the final letter of "Israel". Within the zero of the number is a seven branched Menorah, whose top is curved, conforming to the shape of the inner part of the zero. The edge is raised and has dentils. The reverse shows a map of Israel, with rays radiating from behind. This is all within a circle. Around the circle is the inscription TENTH ANNIVERSARY above and 1948 ISRAEL 1958 below. Four six-pointed stars are used within the inscription to set off the dates. The reverse edge is also raised, with dentils. Varieties of this pattern exist with plain edge or with edge stamped "Israel Government Approved Issue 1948-1958." Despite the text of the edge, this issue was not approved, perhaps because of controversy that might have arisen from its depiction of the map of the State.



The Otto Wallish design that was finally adopted, like this pattern, has raised edges and dentils on both obverse and reverse. The text of the edge inscription on these issues is similar to that quoted as being found on some examples of the pattern. The diameter of the gold issues is identical to the pattern.

There also exists a proposed pattern for a larger commemorative coin with a different design from that used on the 5 lirot coin of 1958. The pattern is struck in brass and is denominated as a 250 pruta coin. It measures about 32.2 millimeters, the same diameter as the regular 250 pruta coins. The 5 lirot coin that was finally adopted measured 34 millimeters. The obverse has the date in Arabic and Hebrew numerals and ten stars along the right rim. Below this is "Israel" in Hebrew and Arabic, and below that appears the denomination. The reverse design is similar to that eventually adopted for the 5 lirot commemorative, except the top of the Menorah has a bar holding small oil cups. Around the sides and bottom of the Menorah appears the Hebrew inscription "Tenth Anniversary of Israel." Only three or four examples of this pattern coin are believed to have been struck.



Besides these patterns, I am aware of another which I believe to be unpublished. The design for this uniface pattern is similar to that of the obverse of the John Pinches pattern medal, though a careful examination of the photographs will reveal many small differences in the design. This pattern is struck in a reddish bronze or, perhaps, copper. The pattern measures 19.5 millimeters.



Instead of the raised edge and dentils of the 27 millimeter medal, the design is framed by a circle of dots, the edge not raised.

One question that must arise, is this pattern designed as a medal or a coin? Even though the same design was used on a pattern medal, I believe that this piece was designed as a coin.

First, this piece corresponds to the size of the 25 pruta coins, just as the large pattern coin corresponds to the size of the 250 pruta coins. It would have made sense, if two coins were to have been issued, that if one of them was for 250 pruta, the other would be for 25 pruta. Also, all of the 1958 tenth anniversary medals, patterns and officially issued types, have raised rims and dentils. This piece does not.

Both of the 1958 tenth anniversary coins, the pattern and the officially issued type, do not have raised edges or dentils, just like this piece.

Nineteen-fifty-eight is not so long ago and very likely someone out there knows more about these interesting pieces. If any one can supply us with more information, particularly about the last piece I discussed, please drop a line to The Shekel.

Addendum

In Volume XXIX No. 1 (January-February 1996) on page 38 is a biographical article on Pierre Mendes France. The numismatic illustration was in the form of a stock certificate, since a medal of the French Jewish leader could not be located. Surprise! In an auction catalog just received from dealer board member Bill Rosenblum, lot #1213 is his portrait medal #41 of 100 issued.



CLUB BULLETIN

DONNA J. SIMS N.L.G.

Editor

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INS OF LONG ISLAND - A special video was shown at the November meeting by AINA president Moe Weinschel. Exhibit topics were: Yitzhak Rabin, Hanukkah, Crusader coinage and new acquisitions. In lieu of the regular meeting, the annual Hanukkah party and dinner was held in December at the Darband Restaurant in Great Neck.

ISRAEL COIN CLUB OF LOS ANGELES - In celebration of the holidays, a special buffet was held at the December meeting. Following a short meeting presided over by Ben Abelson, exhibits were shown and a drawing was held. Being out of town for the weekend, I was unable to attend this annual special event.

INS OF LOS ANGELES - In celebration of Jerusalem's 3000th anniversary, Jerry Yahalom presented his own slide program appropriately entitled "Jerusalem and It's Gates" at the November meeting. A catered buffet was featured at the December meeting for the annual holiday party. Fortunately, I was able to attend this fun-filled evening. Following the consumption of too much good food by most in attendance, Coin-O was featured by Paul Borack. Names were selected of the winners of several gold coins although at this point in time their names escape me. Following a table full of top notch exhibits, a drawing was held for special prizes and a decorated miniature holiday tree with ten silver dollars among its ornaments.

MOMENTS IN THOUGHT - "I must do something" will always solve more problems than "Something must be done."

INS OF MICHIGAN - Jack Schwartz spoke on his Jewish Military Chaplain collection at the November meeting. (In being part of the commemoration of the 50th anniversary of the victory during World War II and the 100th anniversary of the Jewish War veterans, Jack is also displaying much of his Jewish military material, "Salute to Jewish Military Chaplains" at the Jewish Community Center in West Bloomfield for a period of several weeks).

INS OF NEW YORK - Exhibit topics at the November meeting were: 1969-1970 specimen sets, Caesaria and Dora ancients,; concentration camp currency, Pidyon Haben commemorative, medals or tokens of Caesaria and recent acquisitions. For December, the exhibit topics were: 1971-1972 specimen sets, Lydda, Nabatean and Jappa (Vafo) ancients, small change paper tokens, 1972 Russian Lamp, Lod, Avdat and Jaffa medals or tokens, and Hanukkah.

WESTCHESTER ISRAEL NUMISMATIC SOCIETY - The study time frame for the December meeting was 177-217 C.E., starting with the reign of Commodus and continuing through the reign of Caracalla. Coinage by the Jews had ceased with the end of the Bar Kochba War and all numismatic activity was by the Romans - Roman, Greek Imperial and Palestine City coinage. Study of Roman emperors continued into January with the time frame of 217-249 C.E. Most everyone knows from history that being an emperor was not only a risky job but very dangerous to one's life as most only lasted a very short time. But how many of you remember that none died of natural causes? There were several emperors during this time frame: Macrinus, Diadumenian, Elagabalus, Severus Alexander, Maximinus, the Gordians and Phillips I and II.

COMMENTS FROM DJS: Getting into the swing of the new year has sure been slow and hard for me. Too much to do and not enough time in which to do it. However, one thing I will attempt in doing is attend as many of the two area club's meetings as possible. Correspondence is up to date except for a couple more replies I must make shortly. Remember, each one of our INS clubs needs your help by your attendance and your participation. Why not be a speaker at one of your meetings? I welcome questions and comments. Contact me at the above address. Be well, be happy....

DJS

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